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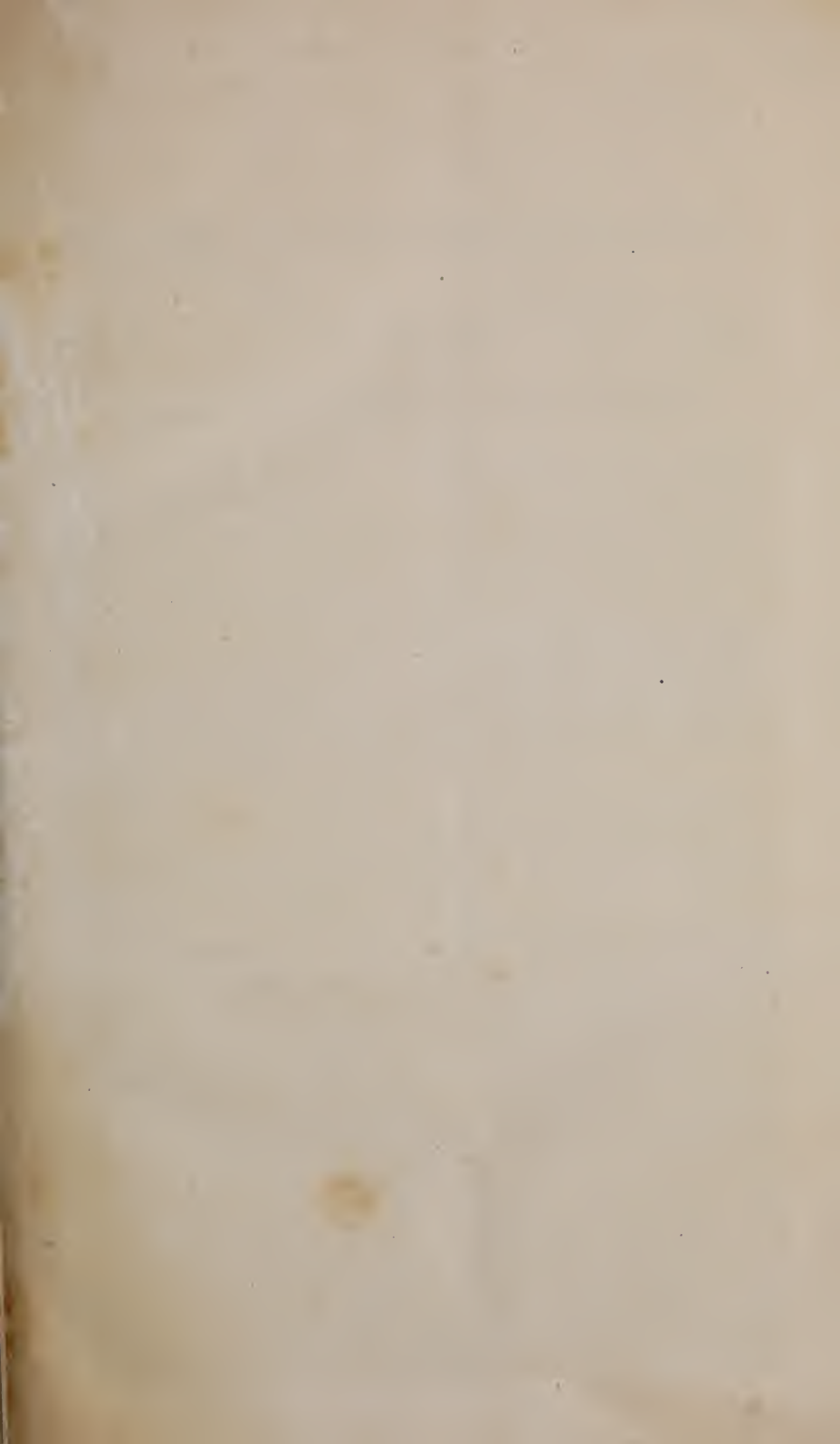
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Karens.

JOURNAL OF MR. MASON.

In the autumn of 1833 Mr. Mason made his accustomed annual tour to the Tavoy outstations, during which he baptized thirty-one individuals—at Palouk six, at Patsauoo thirteen, at Pyekhya one, at Palau, a Pgho settlement, three; at the head waters of Palau, a Sgau settlement, four; and at Katay four. The number of inquirers remaining, including those only who were candidates for baptism, was fifty-seven. At each of these stations a small school had been sustained during the rains. Mr. Mason proceeded thence to Mergui, to accompany Mr. Ingalls in his visits to the Karen settlements of that province, as narrated by Mr. Ingalls, p. 237, last vol. At our last date, Feb. 7, he was expecting shortly to visit Yeh province, north of Tavoy, Mr. Wade's health not being sufficiently firm to endure the exertion.

Discouraging state of Pawote—Ka-se.

Oct. 10, 1838. Pawote. Expectations based on false premises, hopes that have no better foundation than wishes, and prospects that are created by imagination and destined never to be realized beyond imagination, form a larger portion of the material of life, than most people are willing to believe. Yet, like the distant mirage in the traveller's path, though they disappoint, they seem to urge him forward. When the missionary, at his first visit, finds, as he usually does, through mere curiosity, large assemblies gathered around him, hope glows in his breast. The preaching to which they listen with such apparent interest, the inquiries which they put, so much in point, the books they receive so thankfully, and promise to read so attentively, are

proofs to him, "clear as holy writ," that the Lord is at work in the hearts of the people. It is only by the neglect with which he is treated in his renewed visits, that he unwillingly discovers, "in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear and not understand, and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'"

An old man, one of the fathers of the village, is the only individual I have found this evening willing to converse. He remarked, "We know nothing here, we are in darkness—we are like blind men."

11. After writing the above last night, a call from the people on the banks of the stream told us that our boat had floated away from its moorings, and, to our great surprise, the stream, where we had left the boat a few hours ago, not two feet deep, was ten or fifteen, pouring down a torrent, owing doubtless to rains on the mountains. We looked down the shore for our boat several miles, but in vain. This morning the search was resumed, and the boat found, but the anchor gone.

I have had several listeners to-day, and none disposed to contradict. After worship this morning I had a listener, who seemed to give more than usual attention, and I began to be encouraged; but on pausing for a reply to a question I asked, I looked more earnestly into the shade of the post in which he was sitting, when I found

he had slipped away without taking leave.

12. I have had several visitors at the *zayat* to-day, and among the rest a Karen from a neighboring settlement. He talked of becoming a Christian, but said he must wait a little longer. He said he could not refrain from anger, and saw no sin in it. He did not seem to comprehend how Christians in America could be induced to send teachers to this distant country.

14. Ka-se. I have been spending the Sabbath in this fishing village. Have been round to every house, talked with every one that would talk with me, and gave books to every one that desired them. A few gave encouraging attention, and one man spoke of Matthew's gospel, which he had read, but in which he found many things difficult to understand.

Nov. 20. For the *ninth* season, I turn from the hateful monuments of idolatry, and its idle ceremonies, for the more congenial woods and wilds that idolatry has never trodden. A little band of young Christians returning to their friends, afforded me an interesting assembly to address, at worship this evening, while we stopped for the tide.

Manufacture of salt—Cultivation of flowers—Karen houses.

21. Ya-nat-tha-re. This is a village on a point of low land between the mouths of Toung-byouk and Tavoy rivers. The spring tides cover a considerable part of the country round, and salt is made here in large quantities. The water is received into reservoirs, and after it has been evaporated to strong brine, it is boiled down in earthen pots made on the spot, built into a globular furnace for the purpose. The salt is sold here at about the rate of twelve and a half cents the peck.

The sands on the seaward side of the village being favorable for the purpose, there are several water melon gardens, where watermelons are raised in considerable quantities for the Tavoy market. The people here come around me, and some admit the claims of Christianity, and say it is "very good, very good."

22. Our path this morning lay beneath the long shadows of the *casaurinas*, a tree resembling the pine, on the coral strown sand, bordered by a bed of large red convolvulus, that creeps an uneven way at high water mark, and

shows the boundary of the "yeast of waves;" the ocean "endless and sublime."

— "Earth has not a plain
So boundless or so beautiful as thine;
The eagle's vision cannot take it in;
The lightning's wing, too weak to sweep its space,
Sinks half way o'er it, like a wearied bird:
It is the mirror of the stars, where all
Their hosts within the concave firmament,
Gay marching to the music of the spheres,
Can see themselves at once."

The south wind, that sighs so solemnly through the tops of the *casaurinas*, lashes the distant waters into foam-capt surges, which beat like rolling thunder on a long ledge, that far into the sea runs parallel with the coast, called "Many Cows." Tradition says they were formerly a large drove of cows, that entered the sea at this spot to go over and butt down the pagoda on Tavoy point opposite; but the divinity in the pagoda observing them, exclaimed, "Ah! they are rocks," when they were instantly petrified, and have been a dangerous ledge of rocks to navigators entering Tavoy river, ever since. Of the truth of the last item, we had sad proof as we walked along the strand, the coast being strewn with the fragments of a Burnian craft that was wrecked in the gale last night. All the men succeeded in getting ashore, except one.

If the cultivation of flowers be a mark of civilization, the Karens are not wholly an uncivilized people; for, wanderers as they are, with seldom a house two years on the same spot, they are not unmindful to cultivate the finest annuals that the country produces. The purple balls of the globe anaranthus are seen among the yellow heads of the double marigold, and the cockscombs and prince's-feathers, yellow and red, that skirt the paths through a Karen field, are not perhaps exceeded in beauty in any part of the world. The "sweet-scented jasmine" grows wild; the white petals of the lily are seen in every stream; and the lilac corymbs of the *ixora* in every thicket. After all, a Karen house wears an uncomfortable appearance, and stands high on slender bamboo posts, that make it look insecure. Near is a pile of chaff, where the women may be seen beating out rice in a mortar. Under the house, if hogs are kept, is a pig-sty, and at all events a dirty puddle under what we would call the sink. The stairs is a bamboo ladder, the rafters a hen-roost, the floor loose, and the roof full of holes. Such at least is my resi-

dence to-night. One part of our company has gone to sleep in a neighboring house, and the people here have been considerably attentive. An old woman, whom I asked, after worship, "You are old, and must soon die—where do you expect to go to?"—replied, "I do'n't know; I pray constantly that I may go where I shall be happy." "And to whom do you pray?" I continued. "To my ancestors, and to images, and to I know not what. I strive to do right, speak truth, and avoid sin of every description." I endeavored to direct the poor, benighted old creature to that light which she so much needed, and for which she seems so much prepared.

24. *Pai*. I have had a Karen chief, with one or two others at worship, who seem favorable to the truth.

25. Truth is making progress in the mind of this Karen chief. He came to worship again to-night, though he has to return some distance in the dark. Last night he would not kneel in prayer, but to-night he prostrated himself, and called upon a man that came with him to follow his example.

Here are a party of *Toung-thoos* from above *Manlmain*, who had never seen a teacher before, or heard the gospel. One man says that if a teacher will come to his village, he will become a Christian. They tell me that there are three or four tribes of *Toung-thoos*, and that the great body of them live above *Ava*. One tribe, they say, make tea in that region. Their language resembles the Karen more than any other in this country; but different tribes, they tell me, speak so differently that they cannot understand each other.

Baptisms at Palouk, Patsauoo, Pyeekhya, &c.

28. In this Christian village, I have baptized six persons to-day, which, with the four baptized last year, make the little church consist of ten members. Eleven names remain on my list of inquirers.

29. To-day I came on to the Burman village of the above name. Many encouraging and discouraging appearances in missionaries' journals have not the least bearing on the progress of Christianity, either one way or the other. The first time I visited the village, seven years ago, I had a full *zayat* at worship; and the next morning thirteen persons in the yellow cloth presented themselves before me, re-

questing books, which they promised to read; while to-night, though every house was visited and the people urged to come out to worship, not a single individual came. Yet I am persuaded that the people are as favorable to the truth now as they were then. They came out of mere curiosity. Christ was praised by all, when he first began to preach; but so soon as something of his character was understood, they were ready to throw him down a precipice headlong. Since worship I had a *Pgho* chief to visit me, who was much pleased to hear books read in his own language.

Dec. 3. *Patsauoo*. I have been here three days, visiting the sick, administering medicine, looking at the state of the church, and examining candidates for baptism. To-day I baptized thirteen, and in the evening administered the Lord's Supper. Twenty-three names remain on my list of inquirers.

4. *Pyeekhya*. At this place I have restored one, suspended one, and baptized one. Eleven names remain on the inquirers' list.

5. I left *Pyeekhya* this morning, and came to a solitary Karen house on a branch of *Palau* river, where three or four Burman travelers had arrived before me. My congregation this evening literally filled the house to overflowing, but it was one of the most obstreperous that ever fell to the lot of a weary missionary. I was heard, or rather I preached, amid the yelling of dogs that were quite unreconciled to my occupying their bed, and the cackling of fowls that I had driven from their roost over my head, and the fighting of buffaloes at the foot of the stairs, and the murmuring of men at my doctrine, and the crying of children to go to sleep.

9. *Palau*—*Pgho* settlement. I have spent three or four days here very pleasantly, and have baptized three *Pghos*, which, with the three formerly baptized, make the little church consist of six members. Four inquirers remain. There is something in a hearth and cheerful fire to call forth the social affections, though it be but a pile of dirt by a pile of brush-wood under the open heavens, such as I have just been enjoying while listening to the relations of the Christians, as to their feelings before and after conversion. "I was under continual apprehension," said one, "of some evil coming upon me. If I went into the jungle, I feared to find my children sick when I re-

turned. But now my mind is at peace, I apprehend nothing."

One evening I had the people around me, singing their native tunes, in order to select the best for religious worship; when my attention was drawn to a woman of a short thick person and massy limbs, with her upper garment tied over one shoulder and under the other arm, and supporting at her back a chubby little infant, whose smiling white face, peeping over her shoulder, was in fine contrast with the huge sun-burnt countenance of its mother. She seemed the beau ideal of a gypsy; and as if to keep up the illusion, she struck up, at the moment, in tones the very counterpart of a street ballad singer,

Arou, the female, she
All men shall come to thee.

I now learned that the Pghos have a strange tradition, that salvation is to be brought to them by a woman, which accounts for the strong desire of the Christians here that I should bring Mrs. Mason down to see them, as I have frequently promised; the unbelievers frequently saying, "When the teacheress comes, then we will believe."

12. Palau—Head waters. We came up hither yesterday, the very worst of Karen roads, and lost that even two or three times. Scarcely any one came around me, and being completely exhausted, I felt not a little discouraged. I was sitting this morning in that frame of mind, almost resolving that I would never come up again, when I heard a woman at the bottom of the ladder say to another, "I heard the teacher had come, and I was so rejoiced that I could not eat my breakfast. The rice would not go down my throat." It was a healing balm to all my wounds. O, if there be affection in this cold world, it beats in the big, warm heart of woman; and if loveliness still sojourns in this seathed earth, surely she wears the form of woman. Whether in rags or silk, whether clad in the wild attire of the children of the forest, or adorned in the habiliments of civilization, she is still the same. Climate does not change her. Beneath frozen arctic skies, and burning torrid suns, she is still the same susceptible, unsophisticated child of nature.

13. I have baptized four here to-day, and leave five inquirers. Several others would give attention to the claims of Christianity, but a half maniac of a

prophet is busily employed to prevent them. He says that, in the spirit, he has visited both heaven and hell, and that there is nothing to desire in the one nor fear in the other. Sometimes he goes naked, saying he is determined to reform the habits of mankind, and bring them back to nature; that she made man naked at first, and that clothes are a wicked invention of a later age. Last evening I paid him a visit, but this evening I have been in another direction to see a Siamese Karen, who has lately moved over. He has abandoned all offering to demons, and prays to God continually, at the same time bowing down to a little sacred oil. He and his wife seem to be rather promising, but they say, "We must wait and look on a little longer."

16. Katay. I baptized four here to-day, and administered the communion in the evening. Three inquirers remain.

This is the southern boundary of the region that remains under my charge, all south of this point belonging to Mergui.

LETTER OF MR. INGALLS, DATED MERGUI, MARCH 14, 1839.

In February Mr. Ingalls made a short excursion to several Karen villages, partly with a view to induce a fuller attendance at schools during the approaching rains.

A new Christian village—Karen prophet—Baptism.

We first visited Kabin. The inhabitants (Christians,) having concluded to build their village nearer town, were desirous that I should assist them in fixing upon a location. I was happy to find them feeling so much interest in the subject. The Karens have such a propensity for roving, that they cannot stay more than a year or two in a place. This presents the greatest obstacle to their improvement. I have encouraged them to set out fruit trees and purchase buffaloes. Their location is only one tide from Mergui, and is most inviting. Several Christian families have moved to it within a short time, and it has every prospect of becoming a large village. They number more than a hundred, with nearly sixty members of the church.

We spent the blessed Sabbath here. Three times we met for the worship of the living God, and almost forgot,

amid the songs and praises of these affectionate disciples, that we were in a pagan land.

On the fourth, we reached Mek-zau. The head man is a Christian. Here we found no zayat; pitched a tent in the skirts of the jungle near the river. In the evening about twenty assembled to hear the word of God, some of whom are not far from the kingdom of Heaven, having abandoned the worship of devils—others manifested a strong determination to continue demon worship. Preached to them from James 4:7, from the fact that they worship demons through fear. There is a prospect of a church being raised up here: we regret that we have no assistant to station among them.

9th. Last night slept on a sand bank two tides above Tenasserim. This morning very early, saw a boat crossing with a Karen dressed in a fantastic manner; the identical man who brought the book to br. Boardman. He is the same man that he was then, full of pride and self-righteousness.

11th. Spent the Sabbath at Tomla, a village where there are two Christians. They had built us a small zayat, and a number listened with interest to the gospel. On the 13th, reached Mergui.

17. Sabbath evening. Mergui. At our morning service Moungha-zau, the Burman alluded to in my last as having asked baptism, was received as a candidate, and at 4 P. M. was baptized in presence of a large assembly. He is a native of Mergui, and his renunciation of paganism has caused much excitement. His wife has threatened to leave him, and his former friends are his enemies. May the Lord keep him!

I am now building a house, to answer the two fold purpose of school-room and chapel. I have the prospect of getting a Burman day-school. I engaged a teacher this morning, the school to be opened in a week or ten days.

EXTRACT OF A LETTER FROM MR. ABBOTT, DATED AMHERST, APRIL 2, 1839.

The last published intelligence from Mr. Abbott was extracted from a letter dated Maulmain, Dec. 13, 1838, which will be found on page 216 of our last volume. Rangoon was, for some time previous to its abandonment by Messrs. Abbott and Simons, as stated in a pre-

vious number of the Magazine, the only station occupied by our missionaries in Burmah Proper; consequently all the churches which have been gathered there, with the many interesting inquirers around them, are now left emphatically as sheep without a shepherd, to be scattered and destroyed, or to be preserved by a gracious and almighty Redeemer, to witness the truth of his declarations and promises to his disciples, of his infinite power and constant presence with them to the end. Their present condition must excite the sympathy of all who love our Lord and the suffering lambs of his flock;—it calls upon them, when they pray "thy kingdom come," to remember these destitute and afflicted disciples, and to commend them to his grace and protection with earnest importunity. We have confidence that the call will not be unheeded; that these and their oppressed countrymen will often be presented before the throne; and, that by prayer and the truth, there will yet be gathered from among the millions of Burmah, a people for the praise of the true God.

My last communication to you was from Maulmain, dated in January, soon after I had retired from Rangoon, accompanied by Mr. Simons. Subsequent events in Burmah Proper have confirmed the expediency of that measure. The officers of the Burmese government, becoming more and more jealous of foreigners, would of course look upon us with a suspicious eye, as we should unavoidably have had frequent intercourse with the Karens. The country around Rangoon has been in a dreadful state of excitement since we left, arising from a spirit of rebellion which is abroad in the land. The woundouk of Rangoon has slaughtered his fellow countrymen (whom he calls "rebels") with a merciless hand; seeking the most inhuman instruments of torture and death, his imagination could invent. O when will the reign of blood be succeeded by the mild reign of the Prince of Peace!

I received a letter a few days since from one of the Karen assistants at Maubee, saying that the Christians were suffering no more than others. Persecution for the gospel's sake has been succeeded by oppression and plunder, in which all the Karens suffer alike. He remarked in his letter that he had no hope the country would be quiet for a long time to come—requested me to come and visit them, if possible, and concluded by saying, "Pray for us." My heart bleeds at every recollection of the sorrows and wrongs of that ill-fated and long op-

pressed people. Yet our consolation is, that Christ, the good Shepherd, knoweth his own, and will heal all their sorrows, and guide them safe home to glory.

Since my arrival in these provinces, I have been itinerating in the Karen jungles, endeavoring to do something for the salvation of souls. I spent a few weeks on Balú island, west of Maulmain, where I found a few people who listened to the gospel with attention. I have also travelled over land from Amherst to Yéh, accompanied by Mr. Haswell, passing through several Karen villages never visited before. We had a friendly reception from some of the villagers, who promised to learn to read if we would send them a teacher. Others scoffed, and poured contempt on the gospel, and on those who published it.

LETTER FROM A YOUNG KAREN TEACHER.

Mr. Brayton states concerning the writer of the letter of which the following is a translation, that "she is a Karen girl whom Mrs. B. employed as an assistant in her school. She is probably 16 or 18 years of age, the daughter of the chief of this village, [Done-yahn.] Mrs. B. told this girl she had a younger sister, and requested that she would write to her." Mr. B. transmitted to the Board a copy of the letter she wrote, with the translation, which we present to the readers of the Magazine.

DONE-YAHN.

Non Ko-Ya-Pau's book,
sent to the land of America.

We neighbors and friends, who are here, formerly we had heard the law of God, not one of us. Now, God having pitied us, in order that we might hear his law, has sent white men from the west to come and bring us His law. We have heard the glad tidings, but the people do not all believe God, become his disciples, and trust in the great mercy of Jesus Christ. That our hearts may be strong in the Lord, we want the multitude of disciples, who are in America, to pray to God for us a great deal. Forget God's disciples who are here, not one of us. We who have become God's disciples here are very few. Now, some of the people have heard God's law, but do not yet see and feel their sins, nor trust their hearts in God's great mercy. Their hearts are very wicked, and they do

very wickedly. We who are here, our hearts are all very wicked yet; notwithstanding, we who believe God, and have become his disciples, both children and grand-children, strive to know and tell the law of God.

I have become a disciple, also my mother and father, together with my four older sisters, and two of my younger brothers. My older brother and two of my older sisters' husbands, have not yet become disciples. Their hearts are very dark and wicked yet, and they do very wickedly. I pity them very much and pray for them. I want you to pray for them also. I have learned the law of God but a little.

Now, you disciples of God, who are in America, that the people here may hear the law of God, come over here this side among us, and tell the people the law of God. Come *among* us and learn the Karen language. Now, we have only one chérâh (teacher) and ma-ma, and one ma-ma without a chérâh.* The teacher's wife came among us, that she might tell us the law of God. She has come. She came to learn the Karen language, but was not able to learn rapidly, for sickness had hit her very much indeed. She has learned our language a little.

Now, the desire of my heart is, that the ma-ma's younger sister would come here among us. Come quickly; learn the Karen language; teach the grand-mothers and children, and tell the people about the law of God.

Ma-ma's younger sister, now do come quickly, it is my heart's very earnest desire.

Non Ko-Ya-Pau, her book of tidings sent to God's disciple, in the land of America.

A recent communication from Miss Macomber, dated Done-yahn, April 29, 1839, brings the cheering intelligence that there are still accessions to the church in that place. Three converts were baptized by Mr. Osgood, on the 28th. One of them is son-in-law to a chief who has manifested much opposition to the gospel. Another is the wife of an aged member of the church, who was herself formerly a violent opposer, and used all her influence to dissuade her husband from embracing Christianity. The little girl, mentioned in the letter of Miss M., on page 218 of the last volume of the Magazine, named Elizabeth Stoney, was baptized the month before.

* i. e. Among the Pgho Karens.

Burmah.

LETTER OF MR. KINCAID, DATED MAULMAIN, APRIL 6, 1839.

Political state of Burmah—Earthquake at Ava.

The journal of Mr. Kincaid to May 1, 1833, and a later communication, dated June 30, 1833, were published in the number of the Magazine for February last. Since that date, the state of political affairs in Burmah has been such as to forbid the return of missionaries to Ava, and Mr. K. has continued to labor in Maulmain and its vicinity, from which place he writes under the above date.

As you will feel anxious to learn every particular bearing on the prospect of the re-establishment of the mission in Burmah, I embrace the first opportunity of giving you the outlines of what has transpired since my last date.

Col. Benson reached Maulmain, the last of March, and after remaining here four days, left for Calcutta in a steam ship. After remaining five months in Amarapura, and making every effort that one of the most experienced Indian statesmen could, to restore harmony between the two Governments, he was obliged to leave, without even being recognized as an English envoy. During his whole stay, he was not only entirely neglected, but repeatedly treated with positive insult. I had an interview with him, the day before he left for Calcutta, and learned, what was anticipated by all who have any knowledge of the king and court, that it was hazardous, if not impossible, to get back to Rangoon. Repeated consultations have been held in the palace, on the expediency of destroying the resident, and all his party; but some of the more considerate of the king's ministers thought it impolitic, and contrary to the established maxims of nations, and mentioned two instances in which they had cut off Chinese embassies, which, in the end, brought a great deal of misery on the country. Col. Benson became quite ill, which furnished a reasonable excuse for quitting the capital; but to bring away the whole party, was too hazardous to be attempted, even by veteran soldiers. Capt. McLeod, assistant to Col. Benson, is left in charge of the mission. He, too, will come away, as soon as he

can frame an excuse sufficiently plausible to be admitted by the king and his court. In this covert manner, all the members of the mission must be withdrawn, or fall by murderous hands. This is a most painful embarrassment, but the English government has imposed it upon itself, by a most extraordinary course of forbearance. Barbarous or half-civilized powers, are certain to construe forbearance into fear, and a spirit of conciliation into a tacit acknowledgment of weakness. Col. Benson thinks the king is inclined to be on friendly terms with the English, but he is under the influence of two headstrong sons, and a large number of robber chieftains, to whom he owes his elevation to the throne. Active preparations for war are still going forward, in all parts of Burmah. Such is the present state of affairs.

War, however, is by no means certain. Some revolution may take place in Burmah, that will result in restoring former friendly relations.

As things now are, it is impossible to attempt missionary labor in Burmah, with the least prospect of success. I have confidently anticipated laboring in Ava or Amarapura before this time, but repeated attacks of fever on a constitution already much debilitated, render it extremely doubtful, at times, whether I shall ever again preach the gospel in Ava. During the months of January and February, my health was so much improved, that I felt cheered with the hope of regaining my strength, but, since the warm season began, I find myself sinking again. Mrs. Kincaid has had three attacks of fever, with enlargement of the *spleen*, within three months past. I feel thankful that my lungs are not affected, and that I can speak with the greatest ease. I preach in the native chapel twice on the Sabbath, and four evenings during the week, besides laboring in different parts of the city, as my strength will allow. Not long since, I baptized two Burmans, and examined two others, but they were not received.

A later communication from Mr. Kincaid, dated Maulmain, April 9, 1839, states,—

We have received further intelligence from Amarapura, which is now the residence of the court of Ava. Capt. McLeod, left in charge when Col. Benson quitted the capital, has had a private interview with the king, but it appears to have been an informal

visit, the same as he would have received from me or any other old acquaintance. Nothing was said relative to the position of the two governments. The king was affable, as he always is, but carefully avoided any remark or hint that could be construed into a recognition of Capt. McLeod's political character. Thus the subject of war or peace is attended with as much uncertainty as ever.

We have obtained no further information from the church in Ava, or from those in the vicinity of Rangoon. It is "the reign of terror." Executions are almost of daily occurrence, attended with circumstances of the most barbarous and revolting character. In some instances, they are too brutal and disgusting to be mentioned. In addition to this, Ava and the neighboring cities have just been visited by an earthquake more calamitous and awful than was ever before known in the empire. I will extract a few passages from a letter received this evening, which contains some particulars in relation to it.

"AMARAPU'RA, 23d March, 1839.

"A most appalling event occurred between the hours of 3 and 4 this morning. We were all fast asleep, when a rumbling noise, resembling thunder, awoke us, and about ten minutes after, our houses shook with such violence that we were unable to stand, and were obliged to support ourselves by laying hold of one of the posts. The ground near the residency is rent in different places, and large quantities of black sand have been thrown upon its surface. In the plains, immense chasms have been formed, from three to four yards in breadth, and extending north and south to the distance of a mile and upwards. None of the individuals attached to the residency were hurt, but I am sorry to acquaint you that the whole of the brick houses and pagodas in the cities of Amarapura, Ava, and Sagaing, have become a heap of ruins, burying in their fall the unfortunate people who were asleep at the awful moment! The loss of lives is supposed to be great. At this city alone, upwards of one hundred have been already reported. Forty Burmans have been buried among the ruins of the buildings about the palace, and upwards of twenty Mussulmans in the different mosques. Ava is supposed to have suffered most. In a day

or two we expect accounts of the loss sustained in that city and Sagaing."

Another letter says, "the destruction and desolation are most appalling. The three cities are heaps of ruins, wherever there were brick buildings and pagodas. The waters of the river rose up, and flowed back. The great shock did not last above five minutes."

Thus the judgments of Heaven are falling thick upon poor, distracted Burmah. The king knows more of God, and his law, than any other monarch that ever sat on the throne of Ava, and yet he shuts light, and truth, and compassion, out of his heart.

Greece.

COMMUNICATION OF MR. PASCO.

In a communication submitted by Mr. Pasco since his return to this country, we have the following statements respecting the

Importance of missionary labors in Greece.

Our efforts are in behalf of a people who, though not heathen, are yet far from being truly Christian. External ceremonies, constructed after the model of the imposing services of the Jewish, and sometimes even of the heathen rituals, are manifestly more esteemed by them than the simple institutions and spiritual worship demanded by the Author of Christianity—the Pattern and Head of the church. The various correct expressions of doctrine contained in their public prayers and confessions of faith, and the very language of scripture commonly employed to indicate the affections and duties of piety, are, too generally, either not understood at all, or perverted from their true meaning by glosses and false interpretations. The voice of conscience—of individual responsibility to God—is so far soothed at the confessional, that men can here cherish the habitual commission of sin in all its acknowledged enormities, sometimes without compunction, and always in the hope of absolution, through the performance of penance, of supposed works of merit, and by the propitiated favor of saints and the holy virgin. While the multitude are pressing on in this condition, grasping greedily whatever may subserve the gratification of the desires of unsanctified hearts, in the pursuits of pleasure or the rush of ambition—the lips of those

who should teach them knowledge, the way of reconciliation to God, and the path of holiness and life, are on these subjects almost wholly locked in silence. In general, the professed teachers of religion not only need themselves to be taught what be the first principles of the oracles of God, but to attain also those elements of the Christian life which are indispensable to a right assumption of the sacred office. Both priest and people seem *settled on their lees*, not only satisfied with their condition, but puffed up with spiritual pride, arrogantly boasting themselves the successors of the apostles, the depositaries of their dogmas and authority, the only true and unblemished church of Christ on earth.

The public services of religion are invariably in the language of a former age, now imperfectly understood even by the learned, and spoken by none. Till very lately, the scriptures were accessible to the people only in this ancient language, and at the present time they are carefully and habitually read in the modern dialect by but very few. The doctrines and duties of religion are seldom regarded as suitable subjects for the private examination of laymen, and very infrequently become the topics of serious conversation. Thus, with a priesthood deficient in the most essential requisites of the holy profession, the people slumber on in the darkness of superstition, and perish for lack of knowledge. And in proportion to their ignorance and superstition, may be reckoned their blind subserviency to the interests and decrees of an ambitious hierarchy, whether these relate to their own personal aggrandizement, or to the boasted transmission to posterity of the unblemished integrity of all the ceremonies and customs received by tradition from their fathers.

Such considerations as these, from the multitude which press upon us daily, are enough to show at once, that the effectual preaching of the gospel here must be a great and arduous work. If we were to allow ourselves to be satisfied with limited and partial views of the subject, it might be thought appalling. If we were to measure the claims of duty by the amount or severity of the toil requisite to its accomplishment, we might perhaps be induced to turn away from this to some apparently more inviting and less difficult field, and lose sight of the fact that the magnitude and arduousness of the work before us

are not greater than its importance and necessity. It is for souls who perish that our spirits are stirred within us—for souls as precious as our own—each one of whom, in the estimate of Him who died for sinners, infinitely transcending in value the wealth of all the world. We trust it is the love of Christ which constrains us. And though the work is great, and the obstacles to success may seem appalling, as opposed to mere human power and sagacity, we are not disheartened. The difficulties could not have been less when the apostles at first preached the gospel here, to Jews and Greeks, while it was to the one a “stumbling block,” and to the other “foolishness.” But it triumphed. And the deserted temples, with their sculptured memorials of heathenism, which remain broken and crumbling monuments of the ancient splendor and of the once dominant religion of the country, are not more sure demonstrations of the power which then attended the preaching of the gospel in these strong holds of superstition, than the precious promise of the Savior to his apostles, when sending them forth to preach the gospel to every creature, is now a pledge of his unceasing care for the success of his cause, and of his blessing upon those who faithfully obey this commission.

Our hearts are encouraged to press on in the work. Though the precious seed must be borne forth with weeping, we are cheered by the assurance that it will not be lost. Even amidst these scenes of moral desolation there are granted us some tokens of good. In spite of the efforts of the bigoted hierarchy, a spirit of inquiry begins to gain ground among the people. Controversies, carried on by natives and by dignitaries of the church, are throwing light on many important points, which could not well be discussed as yet by foreigners. Though the translation and the unrestricted reading of the scriptures have been attacked by the bigoted, they have on the other hand been as warmly defended. The number of the readers of the bible has vastly increased within a few years, and the desire of becoming acquainted with its contents seems to be increasing.

Increased demand for the Scriptures.

We have been greatly cheered and encouraged by the opening for the dissemination of evangelical truth at Patras. It is a blessed privilege to have

an instrumentality in the distribution of the holy scriptures, in giving to those who ask for themselves and their children the bread of life, the holy book in a language which they can understand. The operations of the mission in this department for two years, have, I believe, been communicated to the rooms. Our hearts were glad when, at the close of the first year, we could state that nearly one hundred copies of the New Testament had been disposed of to interesting applicants. We saw, with increased gratitude, the larger demand of the following year, when we recorded the distribution of 989 vols. of the Old Testament and 1501 of the New Testament, besides 20 Italian bibles, one German bible, 6 English bibles and 4 English testaments,—in all, 2521 volumes, together with a large number of religious tracts.

And still the good hand of the Lord is upon us in the work. So much has the demand been increased, that several times towards the close of the last, and in the early part of the present year, we were compelled to suspend the distribution on account of having exhausted the stock of books on hand, before a fresh supply could be obtained. Arrangements, however, have been more recently made, through the kindness of Rev. Mr. Calhoun, Agent of the American Bible Society, which will, we trust, secure the mission from interruptions of this kind hereafter. The work of distribution has gone on, during the past half of the present year, for a period amounting to about three and a half months. In this time, (as I learn from the estimate prepared by br. Love, at the beginning of July,) there were distributed 2704 volumes of different parts of scripture, besides religious tracts to the amount of 314,381 pages. In one month only, from April 15 to May 15, the distribution amounted to 118,215 pages of tracts, and 998 volumes of scripture.

This large increase has not been the result of indiscriminate supply to every applicant. Much care has been taken to give judiciously and with discrimination. The method has been to furnish books, except in special cases and for schools, only to such individuals as made application in person at our dwelling, and not then till by careful inquiries we were satisfied of their ability and disposition to make a good use of them.

The opportunity of personal religious conversation thus afforded, we trust has

not been lost. That there might be no mistake, each applicant not personally known to us, has been requested to give actual demonstration of his ability to read and understand. A short portion of scripture is thus made the subject of conversation, and an opportunity is furnished of pressing the claims of piety on his conscience, and of pointing out the only way of salvation through the propitiatory sacrifice and mediation of Jesus Christ. Sometimes individuals, sometimes companies of various number, to as large as twenty persons, have thus listened to the most serious appeals to their consciences, while their attention has been directed to their duties to God here, to the retributions of the last day, and to the Lamb of God who taketh away the sin of the world. During my absence at the Piræus, when all the burden of the mission was resting on br. Love, he wrote me that such was the call on him for this kind of labor, in addition to other necessary duties, that his strength was daily exhausted.

Applications have been made to us from almost all classes of society, from the town and country. More or less have been made from probably every town around the gulf of Corinth. Individuals have been supplied who came from the central, western, and south-western parts of the Morea, from north-western Greece, the Ionian Islands, and from a multitude of villages and towns in Albania, and some from remote parts of Turkey in Europe.

Many private village schools have been supplied with scriptures and other useful religious books, at the solicitation of the teachers, or of other persons of influence who were concerned in the schools. These teachers are not sustained by government, and their schools, through the poverty of the people, and from other causes, are generally extremely destitute of appropriate books. In some, probably nothing else could be found besides one psalter, in the ancient version of the septuagint, and a few primers, of about four pages each, containing the alphabet, a few exercises in forming syllables, and some prayers in ancient Greek.

There are not wanting those who wish that the people may be held in the strong fetters of ignorance and superstition. Such persons are ready to throw every obstacle in their power in the way of the distribution of the scriptures and the communication of religious instruction. Some attempts have

been at times made at Patras to check the good work. But as yet we have not experienced any serious opposition, and in general it has been manifest that our heavenly Father has overruled such efforts as have been made against our labors, to the furtherance of the cause. Friends have been increased and made known to us by these means, and in many instances the tendency has been to promote rather than check the spirit of inquiry.

Thus you see that a wide door has been opened at Patras for the circulation of the scriptures and evangelical books, and for the communication of religious instruction. And thus far the good work has been prospered; not indeed always in exact accordance with our calculations, but ever in such a manner as to leave on our minds the deep impression that the affairs of the

mission are in the hand of an infinitely wise Providence. The Lord has been better to us than our fears. He has often far exceeded our hopes.

Mr. Pasco subjoins, in conclusion,—

Though it has pleased our heavenly Father, by the failure of my health, to remove me from a participation in the actual labors of the mission, I feel that I cannot, and pray that I never may, separate it from my affections. I would commend its objects and interests, and especially the dear family now left to bear its accumulated burdens and responsibilities alone, to the affectionate sympathies and prayers of the churches, and to the solemn consideration of such young men as are called of God to consecrate themselves to the work of missions.

Miscellany.

India.

VIEWS ON IDOLATRY.

The following reflections on idolatry are extracted from the Calcutta Christian Observer. We do not lay them before our readers because we suppose they will be altogether new to them—not because they do not know and believe the things stated in them—but because we fear there is danger of their being known and believed, and yet not so *felt* in their hearts as to stir them up to fervent prayer and zeal for the removal of the great evils here discussed. Is idolatry the great sin upon which God, in His word, dwells more than upon any other? Is it the sin by which He is in a peculiar degree robbed of His glory? Is it the source of more than one half of the wo which is, or has been, upon the earth? Does God himself declare it to be “a root that beareth gall and wormwood?” We know these things are so, and that the fibres of this bitter root are even now interwoven with those of the hearts of more than two thirds of our race, and that they are daily constrained to eat of its fruits, having, as the prophet has said, “no power to deliver their souls,” or to say, “Is there not a lie in our right hands?” We know that though the poor idolater is not able to deliver himself from his delusion and misery, the gospel has power to do it; and that in the economy of salvation, we, if we are Christians indeed, are the agents

appointed of God to apply it to their relief. We know all this, and yet so great is the tendency of us all to “look each upon his own things,” and to forget the things of the condition of the heathen—the things which their eternal welfare requires, and which God commands—that we have need that our minds be “stirred up to remembrance” from time to time, lest we fall into the condemnation of that servant who knew his Lord’s will and did it not. For this purpose the following extracts are submitted for the consideration of our readers, with the entreaty that, in view of them, they will prayerfully inquire what the Lord will have them to do.

Of all the sins mentioned in the Bible, none has such a prominent place as idolatry. It seems as if it covered as much of the page of revelation, as it does of the surface of the earth. Every where it is to be met with. It stands out in bold relief on almost every page. The Old Testament is replete with the most appalling descriptions of it, with the most solemn denunciations against it, and with details of the most awful judgments which it has brought down upon men. Nor is the New Testament less occupied with it. There are several accounts of it in the Acts of the Apostles; one humiliating description of it in the first of Romans, and almost innumerable notices of it in most of the other Epistles. The history of the rise, the progress,

and the destruction of one of the most crafty and deadly idolatrous systems which have ever been invented, together with a statement of its lamentable effects on the church and the world, fill nearly one entire book, the book of Revelation. Idolatry is styled "the abominable thing which God hates." The worshipping of idols is pronounced to be a "sacrificing to devils, and not to God." An idol is declared to be "nothing in the world," that is, according to the Hebrew term, a thing of no good, a worthless thing, a thing absolutely loathsome, detestable, and abominable. And both the makers and worshippers of images are doomed to relentless vengeance here and hereafter: "Cursed is the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman;" "All idolaters shall have their part in the lake which burneth with fire and brimstone." These are indeed severe declarations; but against their severity we, who hold the Bible to be true, cannot object. They must either be admitted, or the book abandoned. There is no alternative here. And if they are true, what an awful thing must idolatry be; and in what a pitiable situation must be the poor idolater!

Nothing tends so much to detract from the glory of God as idolatry; and this, doubtless, is one reason why it is so severely denounced in the sacred Scriptures. God cannot be regardless of his rights, nor can he view with indifference the unworthiness of any of his creatures. To suppose the former, would be to make him unjust; and to suppose the latter, would be to make him any thing but good. Hence he is represented as a jealous God; one who closely connects himself with those whom he has formed; one that strictly watches all their movements; and one that feels, when they depart from him, all the resentment of disappointed affection. To wonder why it should be thus with God, would be stupidity and ignorance. Who in all the world is surprised at the desire of a tender father to secure the affections of his children; or at the keenness of his feelings, when he perceives that he either does not possess, or that he has lost, their love? Or who is so insensible as to be astonished at the anguish of an affectionate husband, when he has discovered that he is not the best-beloved of his wife, and that he has been despised and abandoned by her? And is God less tender and affectionate than men? Is it possible that he can view, with indifference, the hearts of his creatures abstracted from himself, and devotedly fixed upon objects which have no claim to them? No, never. He is a jealous God. He is

attached to his offspring. He loves them, and looks to be loved in return. But if this be refused, his jealousy is stirred up. And who can comprehend what is meant by the words, "Wrath is cruel, and anger is outrageous; but who is able to stand before jealousy!" "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame!" "The Lord thy God is a consuming fire; for he is a jealous God!"

Now, idolatry is just the abandoning of God, and the giving of that affection, and reverence, and service to others, which is his unquestionable right. To him alone are our adorations due; and when men lavish them upon idols, he may emphatically be said to be robbed. And is he not robbed? In this vast country, where there are temples innumerable to Káli, Dúrgá, and Mahádeo, there is not a single erection to the One True God, nor a single act of worship specifically performed to him. Not that the people can be said to be ignorant of him. There is no phrase more familiar to them, than "One God without a second." But him they adore not. Their hearts are completely removed from him. They have no love to him. And they pay him no regard. It is of no use to say that the idolater *supposes* his image to be the true God. Were even this the case, still God is robbed. Ignorance on the part of the wife or child, who abandon their legitimate protectors, will not lessen the loss sustained by the husband or the parent, nor assuage the anguish of their hearts. They are still deprived of their dearest rights. And wicked and abandoned is that man, who knows that the objects of the people's worship are any thing but the God of heaven and earth, and any thing but the Maker, the Preserver, and Redeemer of mankind, and yet who can contemplate idolatry with indifference.

Had not God so rigidly condemned idolatry as he has done, the possessor of revelation might well have questioned its truth, and justly have disputed all its statements respecting the paternal goodness of the Creator. Every wise and good father will aim at the perfection of reason in his offspring. He will never wish to see his children in the rank of fools, nor degraded in mind below the brute creation. But does not idolatry sink men in the scale of reasoning to the lowest possible degree? None of the irrational creation is so devoid of sense as to mistake a tree for a man; but man, even reasoning man, when plunged in idolatry, thinketh stocks and stones, and birds, and four-footed beasts, and creeping things, his makers and preservers, and reverenceth them as such. Reason has fled. "He

heweth him down cedars, and taketh the cypress and the oak, which he strengtheneth for himself amid the trees of the forest; he planteth an ash, and the rain doth nourish it. Then shall it be for a man to burn; for he will take thereof and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image. He burneth part thereof in the fire; yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire. And the residue thereof he maketh a god, even his graven image; he falleth down to it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my god." Now, can we conceive of a greater prostration of intellect than this? and yet we, in this country, know that there is no exaggeration in this description of the prophet. On the contrary, we are certain that it is true, even to the very letter. We have indeed seen, if possible, still greater folly than this. How often have we beheld the people fanning the insensible block to keep away the flies; putting around it curtains, to preserve it from the mosquitoes; singing it asleep at night, and doing the same to wake it in the morning; taking it sometimes to the river to bathe it; carrying it through the town on their shoulders; carefully mending its limbs when broken off, and doing a thousand other things equally ridiculous! And what debasement of mind is there, in supposing the great God to be sometimes hungry and thirsty, and needing to be supplied by his creatures with food and water; to be sometimes guilty of theft, of falsehood, of murder, and of adultery; to be sometimes burning with lust, and going about weeping and searching for the object of his affections; and to be sometimes amusing himself with the ball, with the bow and arrow, with the flute, and with the lascivious dance among impure milk-maids! But all this is true, and much more is true, which is worse than this. It were absurd to say, that these are not the effects of idolatry; but an evil species of idolatry itself. An evil species of idolatry they may be. We maintain, however, that such is the intimate connexion between all idolatry and the debasement of the mind, that let idols be set up in whatever country they may, and in whatever circumstances they may, the greatest humiliation of intellect will invariably follow. What will the reader say, when he is told that many Roman Catholics, with the bible in their hands, believe that the Virgin Mary has power over her Son to make him do as she pleases; that the saints are omniscient and omnipresent, they being capable of hearing a million of different petitioners at the same moment of time, and scattered throughout

every quarter of the globe; and that every trade has its presiding deceased patron. It may perhaps be difficult to point out all the connecting links between this insanity and the setting up of idols; but the fact is obvious. Idolatry makes reasoning man mad. It is an awful system, and it demands the abhorrence of every man who wishes his fellow creatures to occupy their proper place in the scale of creation.

But this is not all. The immorality attendant upon idolatry is still more painful than the mental imbecility created by it. Let us turn to the country of our sojourn. Is there an idolater in this vast empire, or indeed in any part of the world, who is a continual truth-speaking man? Is not the land full of falsehood? Look at the conduct of man to man—roguery and deception are almost universal. Look at the behavior of children to their parents! What neglect of them in their old age! What disrespect for them! and, frequently, what cruelty towards them! Listen to the language in continual use. There is not a man among them, who, when angry, will not utter the most vile expressions. Glance over their songs, (we will not say read them,) and how few, comparatively, will you find that are free from pollution. And it is but a little portion of the Hindu immorality that we actually behold. Its blackest parts rarely, if ever, see the light. It is well known that they have midnight assemblies, in which, and in the presence of their idols, the most deplorable scenes are exhibited—scenes such as never can be described by the tongue of a Christian, and of which even their own lips are ashamed to utter the details.

And to what are we to ascribe this awful depravity? Though, as we have already said, we may be unable to point the immediate connexion between these things and idolatry, yet we are verily persuaded that the one is the direct result of the other. Who, then, is there, that is worthy of the name of man, and who believes all this, that will not abhor the worship of idols as the foulest blot of creation? and who will not labor with his might for its extirpation?

None of the least arguments for the evil of idolatry is the circumstance of its being a delightful thing to the great body of mankind. We know from experience, as well as from the Bible, that the nature of man is so radically bad, that he is utterly indisposed towards any thing that is good. But is he indisposed to idolatry? The very reverse is the fact. There is not a country to be found under heaven in which idols have not, at some time or another, been worshipped. Europe, Britain not excepted,

has been covered with them. Asia, for the most part, has been filled with them. And in Africa and America, devils, literally in name and in act, have been, and are even now, the objects of adoration. And not only this, peoples and nations who, by instructions and judgments, had been broken off from their idols, have, in the most easy and willing manner, returned to them. How often was this the case with the Jews. How lamentably, too, did the Christians, in former times, depart from the pure and spiritual worship of God. They once, almost to a man, with the exception of the Waldenses and Albigenses, wandered after the Beast; and even now, the majority of them are lying prostrate before it—its willing slaves and its ardent admirers. Not a few, also, there is too much reason to believe, of our own countrymen have, whilst dwelling in this heathen land, been really seduced into idolatry. The Scripture, too, speaks of idolatry as a delightful object to man. It calls his idols his “delectable things.” It represents Image-worship, under all its forms and similitudes, the most pleasing to the unrenowned and polluted mind. And so dear is it to its votary, that he will starve himself and his family to support it, he will spend his time and strength to labor for it, and he will take long and almost incredible journeys to be present at its festivals and temples. It is a thing which he will hug to his bosom; and will often sooner part with his life than relinquish it. See how resolutely the children of Israel held by their idols! Though they were denounced again and again for their idolatry, though the most grievous judgments fell upon them for this very sin, though they were visited with famine to such an extent, that women ate their own children, and though they were harassed by the most bloody wars, yet all was ineffectual. If in one king’s reign they were induced to pull down their idols, in the next they were moved to replace them. Look at the tenacity with which the Roman Catholics have held by their graven images; for though God hath scourged Christendom with fire, and smoke, and brimstone, and wars; yet, comparatively few have repented of the work of their own hands, that they should not worship devils and idols of gold, and silver, and brass, and stone, and of wood, which can neither hear, nor see, nor walk. And we, in this country, know how fast the hearts of the people cling to their gods. Though they are fully persuaded that an idol is nothing, and will readily express their conviction of the fact, yet who or what can induce them to renounce their follies?—There is something so sweet to them in their abominations, that no human persua-

sion will ever operate in leading them to give them up.

Now, it is impossible to account for all this, but on the supposition, that idolatry is in its nature opposed to the mind of the pure and holy God. Nothing of a different kind would thus attract, delight, and hold the affections of corrupted man.

Are these statements true? Are these the effects of idolatry—of that idolatry for the overthrow of which the labors, contributions and prayers of the churches are sought? Is this the system for which we are striving to substitute the pure and peaceful gospel of Christ? Is it indeed so debasing to man, and so dishonoring to our God and Savior who has given us pardon, spiritual peace, and the hope of eternal life? Then how ought we to labor and pray, and what ought to be the measure of our liberality? Have we found the faith of the gospel to purify the heart by love? How great then is the idolater’s need of it, whose very acts of worship are too impure to be described on the Christian page! Is the hope of the gospel dear to us? The idolater is not only without hope, but he is even without God, and must forever remain so, if the Gospel is not sent to him! Does the light which Christianity sheds on our path through life, death and the grave, and on our prospects in eternity, cheer us? With the poor idolater all is dark; he knoweth not whither he goeth! If these things are so, then how are we called upon by all our love to God and our perishing fellow-men, to send them the only remedy appointed to heal them of all their woes? Nay, more than this—we are not only called upon by the voice of our own affections, but by the voice of God himself, to send “the gospel to every creature.” And when we are so called, surely we do well to take heed how we hear.

CHRISTIANITY—ITS EFFECTS CONTRASTED WITH THOSE OF MOHAMMEDANISM.

Has the gospel power to subdue the hard heart, and enlighten the dark understanding of the votaries of idols? We have reason to rejoice that this question can now be answered in the affirmative, and that this answer can be sustained by such a cloud of witnesses, as, if they do not satisfy all who are, or have been, incredulous, must at least silence their objections, on this ground, to gospel missions. Formerly it was not so. When men of understanding and intelligence stated, as did the Abbé Dubois, that “under present circumstances there is no possibility of converting the Hindûs to any sect

of Christianity," the numerous converts from Hindú idolatry to the truth, could not then, as now, be pointed to as so many living refutations of the opinion. Consequently it spread far and wide, and was often associated with learning, talent, and influence; which, for this very reason, were brought to oppose efforts to spread the gospel among these heathen. But it has pleased Him with whom is the residue of the Spirit, and whose is the cause of missions, to gather from among them those, whom He has made bright examples of the power and efficacy of His truth and spirit to reform character and redeem from sin. One of these was Bábáji, a brahmin and a pundit. Instead of being possessed of any knowledge of the true God, or being surrounded by the influence of those who knew and feared Him, he represented himself as a god, and as such was feared and worshipped by a host of ignorant and degraded followers. While in the practice of presenting himself as an object of worship, he became acquainted with the missionaries of the cross, from whom he learned the truth, from which, through the divine blessing, he received the freedom of a child of God. He wrote an account of the exercises of his mind at the time of his conversion, from which the following is extracted :—

"Bábáji, a servant of Jesus Christ."

"This is the controversy which I had with my mind before I became a Christian. I first reasoned with my mind thus : O, my soul ! art thou sinful, or not ? Then the soul replied, yes, I am sinful, and am still committing sin. Then I said, if thou remainest in sin, what will be thy reward ? My soul said, if I die in sin, I must suffer punishment in hell forever. Then, continued I, does it seem good to thee to endure eternal punishment ? The soul replied, it does not seem good. If it does not, what then art thou doing to escape the just recompense of sin ? Truly, thought I, by walking according to the Hindú religion, I am only worshipping and serving idols, and calling over the names of Rám, Vishnoo, Kristna, and of the multitude of our other deities. But what does this profit ! This is but a system devised by man, while the religion ordained by God, must be for all men.

**** "When my mind was thus distressed, I resolved to cast aside every system of religion, forsake the world, and flee to a gooroo. I then employed a brahmin, by the name of Wasadeo, as my gooroo ; of him I learned the muntras. These I repeated no less than three thousand times. For a time my mind was satisfied. But soon I began to reason with myself

again. Is my gooroo without sin ? If not, how can a sinful gooroo save a sinful disciple ? What now shall I do ? Where shall I find a sinless gooroo ? Alas ! alas ! among the whole human race there is not a sinless man to be found. For all men from their birth are sinful. Then I brought to mind the instructions I had heard—how that the almighty, allwise, ever just, merciful and holy God, in order to make atonement for the sins of men, had took on him the nature of man, and became incarnate in the world. The name of this incarnation is the anointed Savior, Jesus Christ. * * * * * It is said in our shastras that the good works of a sardoo (saint) are his way to heaven. But what are described to be the marks of a sardoo ?

"They are these—equity, compassion, self-denial, freedom from anger, and disregard of caste. But such a man is not to be found ; for all men are deceitful and deceived, covetous, lascivious. Therefore, O my soul, despise thyself, and flee for refuge to God the Savior Jesus Christ, and he will make you worthy by the Holy Spirit. Hast thou ever heard of him of whom I now speak ? Yes, I have often heard of him, and read his shastras. And what do you think of him ? I believe the Christian shastras to be true, and Jesus Christ the true Savior of the world. Why not then believe on him ? Should I believe on him and be baptized, should I not be defiled ? According to the Christian shastras, the things which defile a man, are these—evil thoughts, murders, adulteries, fornication, theft, lying, deceit, and such like things. By loving unholly objects, my mind has become polluted. I have despised the goodness of God which should have led me to repentance. What shall I now do to be saved ? I then determined that I would renounce all worldly hope, cast off the fear of the people, repent and flee to Jesus Christ, and cry with my whole heart to God the Father, Son, and Holy Ghost, three in one, that he would have mercy on me. I fully resolved to go to Jesus, to be baptized and partake of the Lord's supper, and to keep myself from sin. I then prayed to the living God, and communed with my own heart. * * * * *

"From that time I have examined myself, to see if I walked according to the gospel. If I find myself acting or thinking contrary to my Savior and my God, I repent, forsake it, and ask forgiveness. When I do right, I know this is through the influence of the Holy Spirit ; and for this I thank God. Moreover I leave myself in the hands of God, through the mercy of Jesus Christ."

The Calcutta Christian Observer remarks of him, that "though he was a Hindu, and a degraded idolater, yet by the grace of Christ he was emancipated and became a useful member of the mission as long as he lived. He was a living example to the heathen, and particularly to the brahmins, of the salutary influence which Christianity alone can exert over the heart and life." He became "a zealous preacher of the gospel, and labored incessantly for the salvation of his countrymen." Mr. Read, an American missionary to India, who wrote memoirs of his life and writings, says of him,—

"He died lamented by the mission, deeply lamented by his bereaved widow, lamented by the church, by the people of the poor-house, and respected, as far as a person in his circumstances could be, by all. He was highly esteemed by the lower orders of the people; and the brahmins, while they no doubt most cordially hated him for having abandoned the religion of his fathers, and not only become a proselyte to another religion, but a teacher of it, could not but respect him as an honest, upright, and sincere outcast."

"Bábáji was an extraordinary instance of piety and zeal. He was brought into the kingdom of his Redeemer at a late period of his life. His whole soul seemed intent on a single object—*professedly* the grand object of every disciple of Christ. Zeal for the house of God consumed him. He was a light to the Gentiles. He emerged from the dark abyss of idolatry. He shone brightly for a little space. Many saw the light, and a few were guided by its refulgence to the Sun of Righteousness. This light was extinguished. It sunk not again into the abyss, but ascended, burning brighter and brighter, till it was lost in the inextinguishable splendor of the 'perfect day.'"

Such was Bábáji, and such were the effects of the gospel upon heathen character. Have such results ever been produced by any other agent? What are the effects of that system of religion upon the heathen, which, next to Christianity, contains most of the knowledge of the true God? Does it impart peace of mind, hatred of sin, love of holiness, desire that God may be glorified, and man made happy here and blessed hereafter? Does it elevate the understanding, or purify the affections? Let the following account of the practice of one of its votaries, to atone for his sins, given by one who was an eye-witness of it, answer. It is from the Calcutta Christian Observer.

About a quarter of a mile from Chinsurah, on the Húgli road, a Musulman faqir,

named Maharan Sháh, whose father had been also a faqir, had established himself for the performance of a long fast of forty days, during and after the Ramzán. He had wished, according to the ordinary mode, to undergo this austerity within the mosque at Húgli; but being of the Shíáhs, or followers of Ali, reckoned heretics by the orthodox Mohammedans, the Sunnis or followers of Omar, he had not been permitted entrance. He therefore, in order to withdraw himself from the eyes of men, which is deemed essential to the strictness and merit of this rigorous service, had caused to be dug for him, a little off the high road, in a private garden belonging to a devout *darzi* or tailor, a spot of ground five yards long and three wide, to the depth of seven feet. Over this bamboo rafters were laid, covered with darmás, on which the earth was laid to the height of a foot or more. Within, the space was partitioned by darmás into three compartments, the most distant of a small width, for the purposes of nature; the central for prayer and perusal of the Koran; the third for his slight refreshment and the necessary ablutions.

When I saw the place, the man had been ten or eleven days within it. For his admission a narrow space had been left uncovered, which after his entrance had been closed with earth, except a small opening about six inches over, for the supply of air and the introduction of his daily repast. Directly under this opening, was a stand for a small *chirág*, or wick lamp, to enable him to see and reach forward his hand for the supply, consisting of two small plantains and half a seer of milk, taken each evening after the going down of the sun, and which, we were assured by the *darzi*, was his whole nourishment during the entire period of the forty days. For the first three days, he told us, even this was not received. The faqir had taken a few cloves with him on his entrance, a single one of which daily, with as much water as would cover it in the hollow of his hand, was the whole amount of what he had swallowed. On the fourth day, however, he accepted the plantains and milk, and has continued to do so daily since. In receiving them he does not allow his face to be seen; although I watched close, at the introduction of the supply, to catch a glimpse of his person, I could perceive only his arm stretched from behind the first partition. He was covered with a woollen chaddar, or cloth. When we called out to ascertain if he were really there, he answered by a simple affirmative, beyond which we could not succeed in eliciting a syllable. The garden was situated between two tanks. The grave of this living entombed, (for such too was its exter-

nal appearance,) was dug to the level of the water, and below it, so that the water speedily found entrance, and stood an inch or two above the floor; over which, however, had providently been erected a stage of bambú and darnás, a few inches in height, and upon which this poor wretch sat to his devotions. In the inner or prayer compartment was a lamp constantly burning. In addressing him, the *darzi* and others called him Murshid, or spiritual teacher, and Khudáwand, or lord, a term of the highest respect, and even veneration. It appears that by the injunction of his own initiator, or spiritual preceptor, at Dhaká, when yet a boy, he was engaged in the present austerity, now performed for the fourth time, of seven originally directed. The first entombment took place when he was but eleven years of age, and from which he barely escaped with life, having been obliged to be lifted out of the cave, and restored by gradual supplies of milk and snails. He was now thought to be about twenty-five or twenty-six years old. The expense of the excavation was borne by charitable contributions from the surrounding Musulmans, and the daily milk and plantains were supplied by the *darzi* on whose homestead the austerity was practised, and who thereby thinks to perform a charitable and meritorious act, entitling him to divine favor and human repute; as the faqir himself was conceived to be in process of acquiring high supernatural powers, as well as extraordinary merit with the Deity.

What can indicate a more abject state of the understanding, or a greater perversion of moral character, than this vain attempt to expiate sin, and recover the favor of God! Does it not prove the truth of the remark of the writer, that "something more than a just knowledge of the spiritual nature and unity of the Deity, is necessary to renovate the moral character of mankind?"

London Baptist Missionary Society.

MISSION IN THE WEST INDIES.

We have received the forty-seventh annual report of the London Baptist Missionary Society, which contains the history of the Society for the past year, with some account of its future prospects. Most of the intelligence which it communicates had been anticipated by other publications. A summary of its missions in the East will be found by referring to page 203 of the last volume of the Magazine. In the present number we are enabled to add a statement of its missions in the West Indies. The mission in this portion of their field of labor, has been

subject to frequent vicissitudes; but notwithstanding the many and severe trials to which the brethren have there been subjected, the truth has prevailed to a pleasing extent, and still does prevail.

We learn from a "Brief Account," published by the Society, that the mission to the West Indies was commenced in 1813, in compliance with a request from a gentleman living in Jamaica, by Mr. John Rowe, who resided in Falmouth. He was not allowed the privilege of holding public worship till about the time of his death. A second missionary, who was sent to Kingston, soon removed to the United States. A third, Mr. Coulart, followed him, and labored with success in Kingston and its vicinity, for twenty years, during which time the mission increased rapidly in many parts of the island. The missionaries endured much opposition at different periods, and even suffered bonds and imprisonment; but in 1832 they experienced their severest trial, in consequence of a partial disturbance which occurred among the negroes. They were accused as the authors of the insurrection; their chapels and dwellings were burnt, or otherwise destroyed, and their lives many times in peril, though it was proved that they had exerted their influence to preserve tranquillity and order. Their losses, however, were speedily repaired, and from that time the mission has continued to enlarge. By a return made at the commencement of the present year, the number of communicants in the several churches appeared to be 21,332; baptized 3,058; inquirers 20,919; pupils in the different schools 16,250.

At the different stations, the prospects of the future are represented as cheering. The congregations increase in numbers and seriousness. Several of the chapels have proved too small to accommodate the attending worshippers, and have been, or are soon to be, enlarged. Mr. Phillippo, connected with the station at Spanish Town, writes to the Baptist Board in London, that such has been the increase of his congregation, a third enlargement of his chapel has been found necessary; and that the same is true of the chapels at Passage Fort and Sligoville, two of his sub-stations. He adds, "Such is the desire on the part of the poorer classes of the people generally for the gospel, that if each of the chapels I have already built were twice its present dimensions, and half a dozen more could be erected, I have not the least doubt of all being filled." Mr. Clark, of Brown's Town station, writes that his labors are more than he can perform, and feel that he is doing justice to the people of his charge. He therefore earnestly requests that an additional missionary may be sent to his assistance. In compliance with

this solicitation, Mr. H. J. Dutton, late of Stepney college, has been appointed, and has probably already entered upon his labors. There is much in the state of their schools that is interesting. The desire for instruction among the laborers seems to be universal, and the means employed to gratify it are very considerable. At Spanish Town and its six sub-stations, there are no less than "eighty-five agents employed in carrying on the operations of the schools, viz. twenty-two masters and mistresses of the day and adult evening schools, and sixty-three teachers of the Sabbath." Accessions to the number of pupils are great and frequent.

We give a tabular view of the stations, sub-stations, &c. of the mission, as they appear in the annual report. We regret to find this document so incomplete in its returns of the number of communicants in the churches of the respective stations, and of the number in each baptized during the past year. The accounts which appear in the report, are as follows :—

Summary.

<i>Stations.</i>	<i>Sub-Stations.</i>	<i>Estates visited.</i>	<i>No. Missionaries.</i>	<i>Assistants.</i>	<i>Teachers.</i>	<i>Church Members.</i>	<i>Baptisms.</i>	<i>Inquirers.</i>
<i>Jamaica.</i>								
Lucca & Green Island,	2				4	1362	417	2201
Montego Bay.	5	4	1		8	2861	339	2373
Salter's Hill and Bethtephil,	4	6	1	1	6	1583	224	1354
Falmouth,	4	4	1	1	10	2156	270	1340
Rio Bueno and Stewart Town,	1		1	1	4	350	123	1095
Brown's Town,	3		1		3	280	108	1477
St Ann's Bay,	4		1	2	2	504	142	1562
Port Maria,	2		1		1	858		550
Annota Bay,	1		1			1012	234	341
Mount Charles, Belle Castle,	2		1					
Manchioneal,	1	1	1		2	121	29	29
Kingston,	3		2		3	4151	145	2642
Spanish Town,	6	2	1		10	2517	311	2294
Old Harbour,			1		1	1126	287	315
Four Paths and Ebony Chapel, Vere,				1	1	17		
Jerico,	5		1	2	4	1576	267	2014
Savanna-la-Mar.	3	1	1		4	358	112	832
<i>Bahamas.</i>								
N. Providence,								
Nassau,	3		1	1				
Turk's Island, Grand Cay,					1		35	
Total,	49	18	19	8	63	21332	3058	20919

Presbyterian Board of F. Missions.

We learn from the Missionary Chronicle for December, that at the late meeting of the Synod of Pittsburg, at Washington, Pa., the subject of Foreign Missions received especial attention. Mr. Lowrie, the Corresponding Secretary of the Board, presented the condition of their missions and the state of their funds, and urged the "claims of the perishing heathen on the churches to send them the knowledge of the truth." Among other resolutions, the Synod passed the following :

Resolved, That this Synod cordially approve of the decision of the Executive Committee to strengthen existing missions, by sending out the missionaries, as contemplated, to their various fields of labor; and should the Executive Committee, in view of all the circumstances, establish missions in New South Wales, New Zealand, and Oregon Territory, this Synod stand prepared to assume their proper share of the responsibility of sustaining the messengers of the churches sent to those benighted and perishing people.

Resolved, That inasmuch as it is most desirable that all our people have the opportunity of contributing to this great object, it be recommended to the Presbyteries to adopt such measures as, during the current year, will insure the presentation of the cause of Foreign Missions in every church under their care, not visited by an agent of the Board.

In a preamble to a subsequent resolve, this body express their conviction "that it is the duty of every Christian to make himself acquainted with what the church is doing for the benighted heathen, that thereby he may pray with the understanding," for success to attend its labors. To this end they recommend that systematic efforts be made by ministers, and other friends of the cause, to enlarge the circulation of their official publication. To us there appears to be obvious propriety in the view here taken, and the measure proposed. And if there be, it owes its origin to no denominational peculiarities, and is confined to no denominational limits. It originates in the nature of the case and the commands of our Lord, and is as extensive as the church universal. Is it the duty of every Christian to pray, "Thy kingdom come?" Then he who neglects to do so, wrongs those who are destitute of the knowledge of God, robs his Savior of a reasonable service which he demands, and as a consequence does injury to his own soul. But is he to offer this prayer without respect to the instrumentalities employed by the Head of the church to accom-

plish this object? This would be an empty utterance of mere words. But can he suitably remember in this petition instrumentalities of which he has little or no knowledge? From the nature of the case the thing is impossible. Then it follows, if it be the duty of the Christian thus to pray, that it is equally his duty to furnish himself with the means of information. And further, as great as is the desire of ministers that the members of their flocks should be praying members, and that they should pray *with the understanding*, for the conversion of the heathen to Christ, so great should be their efforts to secure the circulation in their churches of those publications which contain the needed knowledge. To cherish this desire and neglect these efforts, is as unreasonable as to desire a harvest and neglect to scatter the seed.

This Board urge, in this number of the Chronicle, the erection of a mission-house in the city of New York, on the ground of security, and economy of time and money. In connection with this subject, after remarking that "means and appliances are of trivial consequence, compared to the spirit which should lead to the right use of them, and which aims at the glory of God in their use," they add the following, which, we believe, will be admitted by all Christians, and regarded as in some degree applicable to themselves:

If the tens of thousands of church members and worshippers in our Zion feel but a sincere and deep concern for the honor of Christ in the salvation of dying heathen men, there will be no want of facilities for carrying forward the missionary work. If they are but duly affected with God's goodness to them and to their families, in their connection with our beloved church during the last fifty years, there will be no want of thank-offerings to express their gratitude by helping others to enjoy the same blessings. In this is our best hope as to the obtaining of this object, and as to the final success of this great cause—that our Christian people, from a deep sense of their own obligations, will strongly desire to put others, now deplorably destitute, in possession of the same privileges; thus the means will be employed which God will delight to bless, and the Gentiles shall rejoice in the knowledge of Christ and him crucified.

The following is an extract from Mr. Orr's annual report of the Chinese mission:

Chinese Mission in the Indian Archipelago.

Almost all that has been said or published in America, on Chinese missions, has had reference, either immediately or re-

motely, to the Chinese empire. And truly that is a most grand and interesting object. It is indisputably *the greatest field in the world*, and the place where, sooner or later, Christianity is destined to achieve her noblest triumphs. Yet it is true, in the most important sense of the word, that China is yet closed against the heralds of the cross. And when this is fully known, there is danger that the Christian community may feel some degree of disappointment, and suffer their interest in this great cause to flag. But it should be known that there is even now a large and interesting field of labor without the bounds of the empire. And this field, when viewed prospectively, assumes a far more interesting and important aspect.

It is not very long since the Chinese began to colonize these islands; but wherever they make a settlement they are sure to maintain their hold, and to increase and spread themselves rapidly. The Malay tribes, who are the original possessors of this region, are melting away before the approach of the Chinese. Three hundred years ago the Malays were much more numerous, more powerful, and equally if not more civilized than they are at present. But they are an indolent, wandering, and semi-barbarous people, and by no means able to cope with the superior activity, industry, and enterprise of the Chinese. Hence it requires not the vision of a prophet to foresee that they are destined before very long to become extinct. And it is equally evident that their place will be occupied *principally* by the Chinese. The population of China has already become so dense that it is pressing hard upon the means of subsistence. This cause has driven thousands from their country already; and the necessity for further emigration will be growing more urgent every year. Self-preservation, a law more stern and unyielding than the edicts of the most despotic emperors, will compel them to emigrate to those countries where a subsistence can be secured in greater abundance, and with more ease. Under the operation of these causes, they are now pouring by "junks full,"* every year, into these islands. And

* To illustrate this remark, I may mention that I not long since paid a visit to a junk which had arrived in the harbor of Singapore. Upon inquiry I found that they had not brought a single article of merchandise; but the vessel was freighted entirely with men and boys. They had on board about 400 passengers, and many of these, perhaps the majority, had not been able to pay their passage, but had sold their services for one year to the captain of the junk. And he, on his arrival, hires them out, or sells their services for this time, to China-men residing here, for what he can get.

it cannot be otherwise than that they will, ere long, supersede the aboriginal inhabitants.

This result is, I think, desirable rather than otherwise. True, it is a painful reflection that the Malay race, or any race of immortal beings, should go down to death without the knowledge of the gospel. But the present generation must soon pass away, at all events. And of what consequence is it, whether their place is taken by their immediate descendants or by another, and a superior race of men? In the one case, a race of indolent, and treacherous, and barbarous Malays is perpetuated. In the other, this race is superseded by the more enterprising, industrious, and civilized Chinese. Whether we desire it or not, this is evidently the result to which things are tending. Now when we contemplate the immense population which these islands, together with the Malayan peninsula, is capable of containing, and reflect that they will one day be covered principally by a Chinese population, the missionary operations in these colonies assume a high degree of interest. I cannot but look upon these colonies as the germs of *future nations*, belonging to the great Chinese family.

Now if we can succeed, by the blessing of God, in introducing the light of the gospel, and establishing its influence in the present colonies, this character will, to a great extent, be impressed upon the future emigrants as they come in, and thus be transmitted to the large communities which they will soon form. The plan of operating upon the Chinese empire, indirectly or remotely, by means of these missions, is certainly a feasible project; and is worthy of consideration. But it should not, I apprehend, receive such prominence as will leave the impression that if this object fails our great end will be frustrated and our labor lost. By no means—to communicate the blessings of the gospel to the resident Chinese of these settlements, and especially to transmit these blessings to their posterity—to set in operation a train of causes, which will go on, conveying the richest blessings to thousands, and perhaps to millions, yet unborn—in short, to be instrumental in the hands of God of stamping on the present race of Chinese a *Christian character*, which will be perpetuated in the immense communities which are soon to overspread these islands—these are objects worthy of our highest ambition. To accomplish this, or even a part of it, will a thousand times repay us for all the labor, and the means which we can expend. If we can operate upon China proper, it is well; this gives an additional interest to the missions in these colonies. But if we can

not, let it never be supposed, that our principal object has been frustrated, or that we should feel the less interest in this great field of missionary labor.

American Board of Commissioners for Foreign Missions.

In the *Missionary Herald*, late intelligence from several of the missions of this Board has been published, from which the following condensed statements have been made:

SANDWICH ISLANDS.—A letter from Mr. Coan, dated Hilo, Hawaii, Jan. 21, 1839, contains the latest intelligence from this station. The work of grace on these islands, of which some accounts have been published in the *Magazine*, (pp. 182 and 275, last vol.) still progresses. Thus far, “the converts have for the most part stood fast and appeared well.” The spirit of opposition and persecution, which has been violent, is now confined to a few persons, in the district from which Mr. C. writes. He states that from Jan. 1, to Sept. 26, 1838, 3,400 members had been added to the church of which he is pastor, which then numbered 3,500. During the month of October he received 450; November, 786; December, 357; making in all near “5,000 souls added to this church during the year 1838.” Five hundred individuals stood propounded for admission to the church at the time his letter is dated.

CYPRUS.—There are now ten schools in operation, sustained at an expense of 50,000 piasters, raised from various sources in the island, of which the government treasury furnishes 24,000. Committees have been appointed, in the places where the schools are established, to pay the teachers, provide school-rooms, visit the schools, &c. During the six months ending July 1, 1839, 2,341 books had been issued from the depository of the mission. The number of copies of scriptures distributed had been greater than in any previous six months. The Greek patriarch at Constantinople, and some other ecclesiastics, have manifested hostility to the schools which have received the approbation or books of the missionaries.

OREGON INDIANS.—Messrs. Eells and Walker have located themselves about sixty or seventy miles from Colville, which is on the north branch of the Oregon river, and 300 or 350 miles from the ocean. They met with a joyful reception from the Indians. Messrs. Spalding and Gray continue to send encouraging accounts of the docility of the Nez Percés Indians, on the southern branch of the Oregon. They are disposed to persevere in their efforts to pre-

pare for a more settled and agricultural mode of living. They listen with attention to religious instruction, and it is hoped that many have been led heartily to believe and obey the gospel. The missionaries were about to erect a mill, and also a large house for worship. Their assemblies have been so large that they have been obliged to meet in the open air. Mr. Spalding writes that there has been much religious excitement among these Indians—"that probably two thousand have made a public confession of their sins, and pledged themselves to live to God;" though, he adds, "but few of them have any just sense of sin and holiness." Three additional ordained, and two lay assistant missionaries have been appointed, and will be sent to this station, as soon as circumstances will permit. Two Roman Catholic missionaries have arrived in this country.

SIoux.—A letter from Dr. Williamson, dated Lac Qui Parle, Aug. 15, 1839, contains the following statement of obstacles to the conversion and civilization of these Indians. That the *religion* of a people should be found so destitute of all principles of truth and holiness as to present the chief difficulty in the way of their return to allegiance to God, and of the salvation of their souls, is lamentable. It is a sad comment on the ravages which sin has made in the hearts of men. But it is more lamentable to know that in this respect the Sioux do not stand alone. They have with them the whole multitude of idolatrous tribes in all the earth; and not one of them will forsake their follies or sins till compelled by the power of an Almighty spirit. Their love of idols can be extinguished only by the love of Christ; and hence the duty of prayer for them is enjoined on every child of God. The letter remarks:

The first difficulty, and the principal one, in the way of civilizing the Dakotas, arises from their *religion*. When we are hard at work to provide for ourselves food and other necessities, and a parcel of idle fellows, who for weeks have been doing nothing but playing, sleeping, eating, and smoking, are lounging about us and begging us for food and other things, it is natural to tell them that if they would do as we do, they might provide food for themselves. Their ever ready reply is, "White men were made wearing clothes to work. It is proper for them to plough, build houses, etc. But we are made naked, to dance, hunt, and go to war. If we should abandon the customs of our ancestors, the *wakan* would be angry at us, and we would die."

As the gods, *wakan*, of the Dakotas, are innumerable, to abuse any one or seven

of them excites little or no notice. One of themselves may do it, and scarcely be considered guilty of any impropriety; but to tell one to throw away his *medicine*, etc., or go to work, is equivalent to telling the Musulman to curse Mohammed, or the Hindú to renounce caste. He feels that it is one of the greatest insults which can be offered to him, and that if he should follow your advice he would endanger his life by incurring the enmity of his gods and the hatred and contempt of his fellow-men. He may, it is true, labor hard in hunting or fishing, bring to his tent the game which he has taken, chop down a tree and make a canoe, or chop wood and make a fire, when he has no wife or mother to do such things for him, drop corn when his wife has prepared the ground, or take hold of the handles of a plough whilst a white man drives the team to plough his little field, or in case of any great emergency requiring the united efforts of many, he may for a short time assist a white man, as in getting a boat off a sand-bar, or taking it over rapids in a river. But he may not, without changing his religion, do any thing which would go to change his manner of life.

From this we see that all efforts to civilize the Dakotas, without giving them the gospel, must prove entirely abortive. I have not had an opportunity of ascertaining how extensively the notion prevails among other tribes, that it is contrary to their religion and dangerous for them to adopt the customs of civilized men. An intelligent Wyandot, some months since, told me that the same opinion prevailed among that tribe; that the young persons, who had grown up since a mission was established among them, generally embraced the Christian religion, and that all such abandoned the chase and engaged in agriculture, whilst those who were older, and still adhered to their old religion, were desirous of following the chase as formerly; and because they could not do this in Ohio, where they were surrounded by whites, had sold their lands to remove westward.

Much money has been expended in efforts to civilize the aboriginal inhabitants of the country which now constitutes the United States; but we do not find that any success has attended these efforts, except among such as have embraced the Christian religion; and whenever a tribe, or any considerable part of a tribe, have become Christian, they have made such advances in civilization that their condition has been manifestly improved by it. I have already said more on this difficulty than I intended, but not enough to convey a just idea of its force. I shall therefore relate one or two anecdotes to illustrate it, and show the

strong attachment of the Dakotas to their superstitions. A man who has learned to read and write, and been sufficiently instructed respecting Christianity to know that his own religion was false, was telling me of his desires to have a cow and live like white people; and knowing that he was not naturally lazy, I proposed to give him a cow, if he would assist us a certain number of days in making hay, to which he readily assented. At the time appointed he came and commenced work in such a way as to show us that he could be of more use to us than I had anticipated. As soon as the other men knew it, they set about devising means to keep him from work, and by calling him to feasts, etc., left him but a very small part of the day to be with us, and after the fourth day kept him away entirely. He was very desirous of having the cow, and not unwilling to work, but had not moral courage enough to go contrary to the public sentiment of those about him, though he boasts of having killed six or eight men in war, and in going to war says he has swam the Mississippi amidst floating ice, shoving before him his gun and ammunition laid on a small raft built for the purpose.

One of the old braves having openly expressed his intention of embracing the Christian religion, his neighbors were so dissatisfied, that, on a visit to the neighborhood of Fort Snelling, where most of the old brave's relatives live, they applied to them for poison to kill the old man; and it is said that poison for this purpose was actually obtained by a man who stands pretty high among the Dakotas here, though it is well known that he has caused the death of several of his own tribe by administering poison.

Last autumn a respectable man, who had been in the habit of attending our meetings, when on a visit to the neighborhood of Fort Snelling, died suddenly, being in health one day, and found dead next morning. On inquiring of his wife the cause of his death, she told me I must say nothing about it, but that they had bewitched or poisoned him, (the word she used being generally used to express the former, but not excluding the latter,) and she said they had done it because he had said their religion was not true.

The religion of this people is not the only obstacle to their civilization the missionaries have to encounter. Their extreme poverty; the want of civil law to protect the little property they have; the limited authority of the chiefs, and their reluctance to punish crime, are mentioned by Dr. W. as so many depressing causes against which they have continually to labor.

Protestant Episcopal Missions.

GREECE.—A letter from Mr. Hill, missionary at Athens, dated Aug. 10, 1839, is published in the "Spirit of Missions." It contains an account of the condition and prospects of the school under his direction. From among the pupils, he says, "God is raising up babes and sucklings, to declare his praise, and to speak of the truth as it is in Jesus. During the past year many have come to us who knew nothing of the gospel but by the hearing of the ear; and some could scarcely say as much as that. Now they are intelligent on all subjects connected with the scriptures. Along with scriptural knowledge derived from reading the historical parts of the Bible, they acquire a taste for the doctrines of God's word, to which they listen with the deepest interest, and many have 'become transformed by the renewing of their minds.' Many of them are 'preachers of righteousness' within the circle of their kindred and acquaintance; and some, we know, have been the means of 'turning the hearts of the disobedient' to an anxious inquiry about the way of 'the wisdom of the just.'"—The mission under his care, he says, "is in a course of successful operation. So far from sustaining any drawback, we have been constantly advancing."

Three of the pupils, who were formerly under the tuition of Mr. Hill, have become teachers of government female schools. One has been sent to Hydra, "at the request of some of the primates of that island." She is mentioned by Mr. H. as possessed of talents and piety which qualify her eminently for her station. "She has already a flourishing school, conducted on correct principles, where the gospel is read and taught, and where order and good morals are held up by the example as well as the precept" of the teacher. The second has gone to Tenos, to assist in a large school. "She is a girl of approved piety, very conscientious in all duties, and well informed." The third "has been sent to Aracooa, a village on Mount Parnassus, where her brother is government teacher, and she will aid him by taking care of the girls."

RETURN OF MR. SHELDON.

The Rev. D. N. Sheldon and family, late of the Mission to France, returned to this country the 18th of November, with the consent of the Board, his connection with the mission being closed.

CIRCULAR.

Necessity of Increased Contributions.

It is estimated that the expenditures of the Board for the year ending April 15, 1840, exclusive of appropriations from Bible and Tract Societies and the U. S. Government, will amount to \$70,000. In other words, the Board will need that sum from auxiliary societies, churches and individuals who contribute directly to their funds, in order to carry forward their operations without embarrassment. The expenditures of the preceding year, aside from appropriations as above, were \$78,475 37.—Two thirds of the financial year have now gone by, and the amount already realized from the sources specified, is \$34,000, or less than one half of the sum required, being an average monthly receipt of \$4,250. A similar ratio for the four remaining months would give an additional sum of \$17,000, making a total of only \$51,000 for the year, and showing a deficiency of \$19,000.

The necessity of an immediate enlargement of the receipts of the Board, to the amount indicated, viewed simply in connection with the number and resources of the community whom the Board represent, would be occasion for slight solicitude. In times even of pecuniary embarrassment, a very small amount of Christian self-denial and sacrifice in the professed disciples of Christ, of the Baptist denomination, *throughout the land*, would not only forestall a threatened deficiency of a few thousand dollars, but enable the Board to prosecute their work with a steadiness and vigor proportionate, in some measure, to its claims. The ground of our solicitude lies deeper. It is the degree of piety—of devotedness to Christ—among this portion of his followers, which is intimated by the small amount of their offerings on his behalf, and by the efforts which need to be made to induce even these. *Can it be*, that the piety is genuine,—one with the spirit that brought our Lord Jesus Christ from heaven to die on the cross—which waits to be *entreated* to extend the benefits of his death to the perishing, and even then contributes only by the rule of the present emergency? Can such piety, at best, be healthful and vigorous, and can it minister honor to Him whom it professes to love and revere?

In years that are past, it was a reason with some for withholding their contributions, that sufficient funds were already accumulated, in the then existing dearth of suitable laborers. There were channels of Christian beneficence more scantily supplied, and objects of sympathy and duty in more immediate need. But that season of comparative sufficiency is at an end. The

available funds of the Board, on the disbursement of which no restrictions were laid by the donors, *are expended*, and the only dependence of the missions henceforward, for maintenance and enlargement, are benefactions *yet to be made*. This impoverishment of their funds, the current receipts not being greatly enlarged, had been clearly foreseen, and has been distinctly and repeatedly announced; but the announcement has had with few the effect which fervent piety and benevolence seldom fail to secure; by many, very many, we fear, it has been heard to be forgotten.

The indifference which has so extensively prevailed in regard to the most urgent representations of the Board, may have been owing, in part, to an impression that missionary appeals command general attention, and are favored with quick returns. The Board, it is said, "are limited to no section of the country, and to no sex, occupation, or age. They may freely and emphatically speak to hundreds of thousands, and the accumulated aggregate of their gifts, though severally minute, will provide an abundant store." Thus the goodness of our cause has been turned to hurt, and the favor which it has gained has proved superficial and inert in proportion as it has been widely extended. This injurious misapprehension should be corrected. The effective supporters of the missionary enterprise, who give heed to its claims, and sympathize in its vicissitudes, and come promptly to its aid when in danger, as for a personal concern, are comparatively few. The feeling too often awakened, is unthinking and evanescent; *it bears no fruit*. The early, pledged and faithful friends of missions must not relax their exertions, in the hope that others, who at best can fulfil their own service, will supply what is lacking in theirs.

Will it be said that the inadequacy of our receipts results from the late general pecuniary embarrassments? We admit, as a general fact, that to give liberally in times like the present, may involve more than ordinary inconvenience, and exact an unwonted exercise of Christian benevolence and self-denial. But what amount of self-denial has been called into exercise hitherto? How severe and how extensive the privations incurred by individuals and churches—the sufferings that have been actually *felt*—to fill up, in this service, what remains of the sufferings of Christ? A few solitary instances excepted, privation and suffering, for this object, are not to be found among us. The methods of self-denial and retrenchment, for the sake of Christ and the heathen, by a vast majority of the members of our communion, are yet to be learned. *A single dollar a month from one in a hundred of our communicants*, would at least

save our missions from distress. Is there one in a *thousand*, who gives this monthly sum?

But whatever the occasions of the inadequate receipts of the treasury, or the amount of self-denial contingent to their necessary increase, that increase, we trust, will be speedily made. The known and tried contributors to the funds of the Board, who founded, and have thus far supported the missions, have not become weary of their charge. Their sympathy for the perishing heathen is not ready to vanish away. They are not incapable of the efforts and sacrifices required to effect their salvation. But it is necessary, dear brethren, that you know—that *your minds become thoroughly possessed with the facts*—that *EVEN NOW THE MISSIONS ARE SUBJECTED TO PAINFUL EMBARRASSMENT*; that *ALREADY THE BOARD HAVE BEEN COMPELLED, IN ALL THEIR MISSIONS, TO RESTRICT AND RETRENCH THEIR ALLOWANCES, AND IN SEVERAL INSTANCES TO WITHHOLD SUPPLIES*; and that, instead of attempting to enlarge, *THEIR VERY PRESENT SOLICITUDE IS TO REDUCE THEIR OPERATIONS WITH THE LEAST POSSIBLE DISASTER.*

It only remains that, with these facts in view, you determine what amount you will contribute for the relief of the missions, and contribute that amount *without delay*. A few more months like those of the closing year, and we shall announce to you the suppression of our schools, and the dismissal of our native assistants; the press will be stopped; the translation of the scriptures and the preparation of tracts will cease; our missionaries—as many as shall survive the overwhelming calamity—will return, and our missionary service will be ended. To prevent this catastrophe, we repeat it, *we MUST HAVE your help, and that speedily*. Let no one wait for another. Let every church, and every individual, decide independently how much they owe their Lord, and whatever they can do for his glory and the salvation of the heathen, do *quickly*.

Baptist Miss. Rooms, Dec. 16, 1839.

Donations,

FROM NOV. 1 TO DEC. 1, 1839.

Maine.

South St. George, Female Foreign Missionary Society, Mrs. W. Seavey treasurer,	12,50
Hancock Aux. Foreign Missionary Society, Rev. James Gillpatrick tr., per Capt. Norton—	
1st Bap. ch., Sedgwick,	10,86
do. do. do., Bluehill,	8,71
	19,57
Camden, Baptist Female Foreign Missionary Society, Mrs. Rhoda Bass treasurer, per George Pendleton, for Burman mission,	21,50

Lincoln, Baptist Aux. Society, Hezekiah Prince treasurer,	90,71
do., Baptist Cent Society, Mrs. Isabella Prince treasurer,	69,04
	213,32

Massachusetts.

Salem, Young Ladies Missionary Association of the 1st Baptist church and congregation, Miss Mary E. Farnham treasurer, per Rev. John Wayland,	20,60
South Reading, Baptist church, per Jacob Eaton,	22,00
Berkshire Baptist Association, Austin Hayden treasurer—	
Tyringham and Lee Baptist church	12,00
Lowell, 1st Baptist church and congregation	103,00
do. do. do., mon. con.,	13,00
per Goodwin Wood,	116,00
Medfield, Baptist church and congregation, per W. P. Balch,	29,00
	199,00

New York.

New York city, Amity-st. Baptist church, for the Burman bible, per H. P. Freeman,	7,00
do., South Baptist church Sabbath school, per Richard Thompson, for the benefit of the schools under the care of Mrs. Wade, at Tavoy,	50,00
do., Lawrence-st. Baptist church, per L. Barker,	19,00
1st Baptist church Sabbath School Miss. Soc.	56,00
East Broome-st. do. do., per J. Haveland. tr.,	7,26
per Rev. S. H. Cone,	82,26
Whitehall, Washington county, for educating heathen children—	
Mrs. L. Chalk	1,00
Miss Sarah Chalk	2,00
Miss Ann Chalk	2,00
per J. G. Caldwell,	5,00
	144,26

South Carolina.

General Committee of the Charleston Association, per A. C. Smith, treasurer,	300,00
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Alabama.

Pleasant Ridge, Green county, Mrs. D. G. Goddard, per Rev. W. Manning,	25,00
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Illinois.

Upper Alton, Female Society, Mrs. Leverett treasurer, per Rev. Mr. Colby, with a gold ring,	22,25
	\$903,83

BOXES OF CLOTHING, &c.

East Sullivan, Pa., a box of clothing, for Ind. Miss., by Rev. A. Bennett,	10,43
Mt. Vernon, R. I., a box from C. Waterman, for H. T. Love,	9,50
Providence, R. I., a box of books, without advice, for Mr. Love.	
Chelmsford, Mass., Juvenile Society, a bundle of clothing, for African Miss., per Mrs. Spalding,	5,73
East Granville, Mass., Bap. ch., a box of clothing,	24,65
A box, without advice, for E. Kincaid.	

H. LINCOLN, Treasurer.





